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ter. The scenes, the acts, and the men are all genuine. Hunting the buffalo and tracking the bear are as truly described as the lying in wait for the Mexican thief or the stern execution of Lynch Law. The story ought to be translated.

12.—*Republic of the West. Order and Progress. The Catechism of Positivism; or, Summary Exposition of the Universal Religion. In Thirteen Systematic Conversations between a Woman and a Priest of Humanity.* By AUGUSTE COMTE. Translated from the French. By RICHARD CONGREVE. London: John Chapman. 1858. 16mo. pp. 428.

As an exact reasoner and a demonstrator of facts, Comte is entitled to rank with the greatest minds of this century. In his larger works, the extent of his knowledge and the ability of his criticism seemed almost to excuse his repulsive theories. But in this condensed catechism the worthlessness and folly of his system appear in bold relief. There is no beauty in this substitute for faith and for society, which he so confidently offers. There is no charm in this abstract humanity, which he presents to us in the stead of a God,—in this *subjective*, unconscious immortality, which he sets in the place of the Christian doctrine of spiritual life,—in this exaltation of feminine sentiment above masculine thought. Very few who read this “Catechism of Positive Philosophy” will accept its doctrine, even if they understand its positions and its teaching. Comte labors to make his scheme seem rational, as well as any abstract reasoner can; but he will hardly persuade men of sound mind that such a scheme is desirable, if it were possible; or possible, if it were desirable. The reorganization of society which he proposes, is too exclusively scientific to have any show of practicability; and his book, therefore, can be regarded only as a curious specimen of misdirected human ingenuity. It cannot be treated with contempt; for its tone is earnest, sincere, and charitable. Its moral standard is not low, though it is far enough from being Christian. In the disinterestedness of its maxims, teaching that the great end of man is to live for his fellow-men, there is a sort of sublimity, which the details of the scheme unfortunately destroy. The grandeur of the thought is quite lost, when all its proportions are drawn out with mathematical exactness, and when all mystic elements, all individual freedom and spontaneity, are so carefully eliminated. The Catalogue of the Positivist Library, for instance, utterly loses dignity when one learns that it contains just one hundred and fifty volumes, in four departments, thirty in Poetry, thirty

in Science, sixty in History, and thirty in Synthesis. The Positivist Calendar, with its five hundred and fifty-six names of great men, suggests the question, whether these exhaust the list of those who are entitled to regulate the days of the year. The table is very ingeniously arranged, but on the whole the old names of the days and months are to be preferred. We must own, however, that Comte has made a catholic selection, and has impartially distributed his posthumous honors, and his tables may be studied as an excellent mnemonic exercise.

But apart from the unsatisfactory impression left by its theorizing, this Catechism of Comte has worth in awakening thought. It tells truth about many systems that exist, and gives hints of work which may be carried out without forsaking existing institutions. The chapter on "The General History of Religion" is very valuable. Few more candid observers have written upon the progress of society and the past work of man than Auguste Comte, atheist as he was called, and atheist as he professed to be.

13.—*Quackery Unmasked, or a Consideration of the most Prominent Empirical Schemes of the Present Time, with an Enumeration of some of the Causes which contribute to their Support.* By DANIEL KING, M.D. Boston. Printed by David Clapp. 1858. 12mo. pp. 334.

It does not fall within our province to discuss the opinions of this volume. Without taking sides for or against the various forms of empirical medicine upon which Dr. King makes so vigorous an onslaught, we may fairly speak with high praise of the literary merits of his book. It is well worth the reading even of those who may not agree with its conclusions. The author is not a zealot nor a bigot, not a blind conservative in the science of medicine, but a clear-sighted, fair-minded man, who is ready to try novelties honestly, and to judge them by the tests of logic, experiment, and common sense. He has reasons to give for rejecting the prevalent "improved" methods; and no homœopathist can complain that Hahnemann and his school are condemned without a hearing. Their own approved documents are used in the decision of their claims, and not any loose charges of prejudiced opponents. In his anxiety to make thorough work, Dr. King, in fact, quotes much more largely from the homœopathic manuals than is necessary for his argument. In discussing homœopathy,—for this is the scheme to which most of his attention is given,—he deals with the radical maxim, *Similia*